

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Boston Globe.

Co-operative Love

PAUL E LANGPAAP
2451 RIDGE RD
BERKELEY CALIF

JAN 2-45 NW # LC8 A

OUTDOOR SERVICE AT BOSTON CATHEDRAL

Typical of the cathedral's summer program is this scene, showing Dean Van Etten conducting D-Day prayers. (See page 14.)

FLOWER ARRANGEMENT IN THE CHURCH

By Katharine Morrison McClinton

ALTAR GUILDS, Sacristans, and Clergymen have long desired a complete reliable book devoted entirely to flowers—their artistic and decorative use in Church. Here is such a book!

There are ten chapters plus eight beautiful illustrations. Just about every question concerning the use of flowers and other decorations for the church is taken up, discussed and correctly (liturgically speaking) answered. A table of flowers and a table of Liturgical Colors add to the value of this book.

Price, \$1.54, Postpaid



SPIRIT OF FLAME

A Study of St. John of the Cross

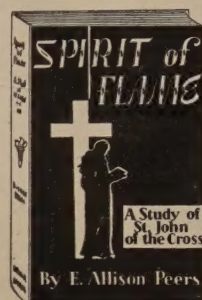
By E. Allison Peers

CHRISTIANS could not find a finer, more devotional book than this study of a simple friar whose life was devoted to the service of Almighty God.

"And where there is no love, put love in and you will draw love out."—*St. John of the Cross*

A book which is bound to quicken your spiritual sensibility.

Price, \$2.04, Postpaid



THE SIGN LANGUAGE OF OUR FAITH

By Helen Stuart Griffith

THE purpose of this book is to stimulate a more widespread interest in the fascinating subject of Christian Symbolism. You will understand your religion—your own parish—after reading *The Sign Language Of Our Faith*.

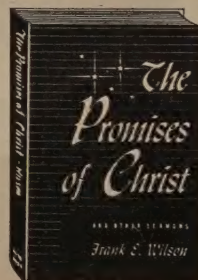
Price, \$1.29, Postpaid

DRAW NEAR

By Douglas H. Loweth

A new communicant's manual which is proving very helpful and popular. This manual is designed so that it is useful in the home as well as in the church. A number of fine "preparation prayers" is given.

Price, 45 cents each; \$4.50 a dozen



THE PROMISES OF CHRIST And Other Sermons

By Frank E. Wilson

A BOOK of sermons by the late Bishop of Eau Claire. Here are twenty-one of Bishop Wilson's sermons which have been revised so that they can be used by Lay Readers, clergy, and lay people.

"Bishop Wilson's quaint and canny understanding of a sermon is well worth the price of the book."—*Christian Advocate*

Price, \$2.04, Postpaid

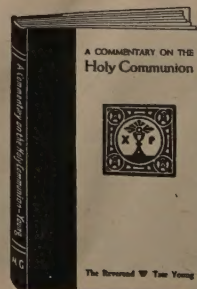
A COMMENTARY ON THE HOLY COMMUNION

By Wm. Tate Young

WE cannot know too much about the service of Holy Communion. Here is a book, written for the layman, which explains the whole service of Holy Communion, the commentary being interspersed between each part.

An excellent book for teaching purposes and for the young communicant to study.

Price, \$1.54, Postpaid



No Private War

TO THE EDITOR: I wonder what the other 43 nations joined with us in the good cause would make of this—if they like it:

The war against Japan is distinctly *our*. The United States must bear the burden and alone prosecute it. In the Southwest we have a little help, but the march across vastness of the Pacific is *our* problem and we are doing the job alone."

This amazing statement is found in your 23d issue, page 5, under the caption "The War with Japan." You credit it to the Newly Created Publicity Department of the Missionary District of Honolulu." The purpose of the statement which includes introductory paragraph and seven points, is entirely worthy—viz., to seek "The United

Organized Prayers of the Whole Church." A straight out call to Prayer is in order, is needed urgently; it is not strengthened by the above Declaration, which immediately diverts attention from the worthy Purpose" to unnecessary (and may add courteously) erroneous ideas which lead to questions, such as: Is any one of the allied nations fighting "its own war" alone, anywhere? Have Australia and New Zealand no part in making our advanced attacks either north possible? Are not they, and Free French, helping maintain our supply lines to the United States to the South Pacific fronts? Is there no diversionary move to the action on the part of the British in Burma? And what about our Chinese allies? How far on would we have been, if they had not held large Japanese forces at bay—by land, sea and air—all these years? And (this being fundamental) are we not united strategy for the Eastern Hemisphere, with China and Russia, and the of the British Commonwealth of Nations and the Netherlands, and Free France; and American and European leaders (not to mention other Allied statesmen) contributing brains and experience to the campaign in the Pacific? Let us not forget that this is Global War.

I quote again (p. 5, column 2, point 5): "The problems of the future for the United States lie in the Pacific. The problems of Europe are small in comparison with the problems of the Orient. The world of the future will center in the far reaches of the Pacific area." This, after all, is *one world*. European and Asiatic nations have problems in the Pacific, as well as the United States. And America has major "Problems of the Future" on the Atlantic, also.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
On leave for service with U. S. Marine Corps)
PETER DAY.....Acting Editor
JEAN DRYSDALE..Managing & Literary Editor
ELIZABETH MCCracken.....Associate Editor
LEON McCauley.....Director of Advertising and Promotion
MARIE PFEIFER.....Business Manager
MARY MUELLER.....Circulation Manager

THE LIVING CHURCH is published every week, except Sunday, by Morehouse-Gorham Co. at 44 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

August 6, 1944

We who have lived in the Pacific area give our unreserved assent to the next sentence: "The United States must begin to learn something of that vast region," and all Churchmen can agree with this, "The prayers of the whole Church are needed now and in the future for the D-Days of crisis."

Most Christians, I think, differ so strongly from the sentiment in, the last paragraph, point 7, that they are not likely to include it in their prayers. Surely the Church does not stand for that individual admiral's extemporized calling-card dictum placed on the offering plate "two Sundays after Pearl Harbor: *Japan must be destroyed.*" Japan must be defeated, disciplined, reformed, "converted" (turned right about) saved-to-serve the world, but not "destroyed." Perhaps the dictum sounds worse than was intended.

I do not understand the sentence "This (i.e., the admiral's outburst) was not vengeful thinking but follows our Lord's words about what must happen to those who made others to sin." The final sentence in this pronouncement begins by repeating what had been mis-stated earlier. "Our country is girding itself to win its own war in the Pacific."

As your "Editor's Comment" remarks tersely and well, "Point 7 shows how very much need there is for prayer for America as she faces the temptations of victory."

(Rt. Rev.) S. HARRINGTON LITTELL,
Retired Bishop of Honolulu.

New York City.

GI Gander

TO THE EDITOR: Via a round-about route THE LIVING CHURCH comes to me here and is read enthusiastically. It is then placed in our reading room where countless GI's get a gander. It's usually pretty well worn by the end of the week—so you must have a good magazine, eh?

Best liked items are the editorials and Ammidon Co.'s column. The latter certainly, is a new high in advertising!

(Pfc.) SANFORD LINDSEY.

St. Petersburg, Fla.

Intinction

TO THE EDITOR: Bishop Oldham's letter seems very timely. I rather hope that General Convention will forbid intinction except in carrying the Sacrament to the sick. All the difficulty can be easily settled by telling "squeamish" people to retire from the altar *before* the chalice is administered.

While of course it is perfectly legitimate for the Liberal Evangelical party to press for a new revision of the Prayer Book, it seems a pity to make it a partisan matter. So many think that it is not liturgical enrichment that is desired, but a watering down, not to say denial, of the Faith.

General Convention never appears to worse advantage than in revising the Prayer Book. I feel sure that most of our people are entirely content with the Prayer Book as it is and do not want revision.

(Rev.) CHARLES E. HILL.

Williamstown, Mass.

TO THE EDITOR: It is unfortunate that the Evangelical Fellowship tended to give some people the belief that Communion by intinction is *illegal*. Perhaps "traditional" would have been a better word for them to have used in stating their objectives. There are many who believe that Communion by intinction is *legal*. In fact, if an ultimate legalist looks at the third rubric on page 82 of the Prayer Book, he comes to the conclusion that the present method of administering the chalice to the mouth is il-

WIPPELL'S

World-Famed

CASSOCKS & SURPLICES



Wippell

Samples sent free upon request
without cost or obligation

J. WIPPELL & Co., Ltd.

55/56, High Street, EXETER

(Also LONDON & MANCHESTER)

SURPLICES STOLES CASSOCKS
Clerical Suits
ALTAR LINENS AND ALTAR
HANGINGS

C. M. ALMY & SON, INC.
562 Fifth Ave. (at 46th St.) New York

CHRISTMAS CARDS

30 Beautiful Folders SELL FOR ONLY \$1
With and without scripture texts. Can ship at once. Also big line of Bibles, Testaments, Books, Everyday Cards, etc. Send 65c in stamps for sample of 30 cards.
WESTERN ART STUDIOS, Dept. 128-W
257 So. Spring St. Los Angeles, Calif.

LESLIE H. NOBBS

536 MADISON AVE., NEW YORK CITY
Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture



CHURCH BELLS

High Grade Reconditioned
Write for Catalog and Information



Meneely Bell Co., 22 River Troy, St., N. Y.

STRICTLY BUSINESS

PHIL FEY of the M-G store returned last week after an extended visit to Kanuga Lake Conference, Hendersonville, N. C.—and with a Southern accent. Customers are beginning to have difficulty understanding him, and we're thinking of calling him Colonel. He's so full of enthusiasm for the Conference and the hospitable and charming Churchmen he met there that I doubt it will be safe for him to go another year. He might not return.

Mr. Fey was extremely heartened by the Conference. He was particularly impressed by the enthusiasm of the many Churchmen who came there to learn and to return to their parishes much better equipped to do a good job in the autumn.

* * *

WE ALWAYS have a lot of fun with the fact that the subscriber's address label on the front cover of the LC and the sort of summary of editorial content sometimes come into strange juxtaposition. The latest one to be called to my attention was sent in by the subscriber himself. It reads: "Military Nuisance; Human Tragedy Rev. Joseph Harvey." I think our editors had better be a little more careful what titles they print on the lower left hand corner of the magazine!

* * *

FRED NORDHORN, former M-G employe, has been with the armed forces in England until recently, and he has frequently visited the LC Nursery Shelter at Barton Place, Exeter. Not so many weeks ago he wrote that he'd like to have some small things to give the children, and so Helen McWilliams took up a collection in the office. Then she and some of the other girls bought all the small things children like—paint books, soap, bubble pipes, crayons—and spent an evening making hair ribbons for the little girls. Now Miss McWilliams has learned, in a letter from Miss Blanche Haley, superintendent of the Nursery, that the package got there safely and delighted the children. There was only one disappointing note: Fred Nordhorn had left England by the time the package arrived and so didn't witness all the happiness he'd planned.

* * *

L. T. COLONEL Hubert S. Barnes, brother-in-law of Linden H. Morehouse and former vestryman of Christ Church, Whitefish Bay, Wis., was until recently in England in charge of Negro troops. Linden just received news that Colonel Barnes was recently wounded, though not seriously, and has been awarded a Purple Heart.

Leon McConsey

Director of Advertising and Promotion

legal, because there it merely states (literally) that Communion shall be (1) in both kinds, (2) by order, (3) *into their hands*, and (4) devoutly kneeling.

Every Church ought to be on constant guard against the legalists. Our Lord had trouble with them. So did St. Paul. Very much so! So did Luther, etc., etc.

Here's another one for the legalist. According to the third rubric on page 84, Reservation of the Sacrament is surely *illegal*, no matter how subtle may be the argument to get around. Yet reservation is practiced quite frequently without any cry of *illegality*. Reservation may have good uses. Those who need it ought to be able to use it. The church as an institution should be interested not so much in the legality of its actions (Hear! Hear!) but much more in the progressiveness and the forwardness of its actions.

(Rev.) DONALD P. SKINNER.
Bozeman, Mont.

TO THE EDITOR: May I comment upon Bishop Oldham's letter in the July 16th issue of THE LIVING CHURCH relative to the stand of the Episcopal Evangelical Fellowship on intinction? I can find nothing in our rubrics that forbids the administration of Communion by intinction. There are several ways of administering intinction. The method, frequently used, provides that the bread is delivered "into their hands," in accordance with the rubric, *Prayer Book*, page 82, and the minister "delivereth the cup," in accordance with the rubric, page 83, and the communicant dips the wafer in the wine. In other words there is nothing in the rubric that says that the clergyman must compel the communicant to drink from a common chalice. As the E.E.F. statement says: "Holy Communion may be administered by intinction." It is not illegal. It is simply one of the customs, like that of sitting or kneeling during the reading of the Epistle, on which no definite legislation has been passed, at least to my knowledge. Many of us believe, however, that if intinction were more widely used, those who now refrain from receiving from a common chalice will come to Communion.

The use of a common cup in a public place has been against the law in most of the states in the Union for some time. Admittedly, the use of common chalice has been the traditional custom of the Church from the time of Our Lord, as was also Baptism by immersion and a number of other customs which have not been continued in our Church for various reasons. I believe strongly that the conscience of the individual or a Church, should ultimately take precedence in fundamental matters of faith over any laws of the State, but I believe on the other hand that the laws of the State should be obeyed by every clergyman of the church when they apply to methods that fall as does the use of intinction, within the province of public health and hygiene.

Therefore, instead of standing for lawlessness as those of us who use intinction are accused of doing by Bishop Oldham, I prefer to have the Church stand for obeying the civil laws as long as they are not in conflict with fundamental matters of faith. At present a parish can continue to disobey the laws of the state in which it is located by employing practices that would not be permitted in the neighboring hotel or drug store, simply because the civil authorities out of regard for the Church ordinarily refrain from enforcing these laws. Should not the Church lead in obeying laws of this sort rather than continue a practice that has been outlawed by laws of public health in accordance with our knowledge of bacteriology?

Those living in the first century knew nothing of bacteriology. Yet, I for one, cannot help but believe that Our Lord would be

the first to want His followers to have the highest regard for the knowledge of the ways of God that come to us through science. Prior to the discoveries of Pasteur believe that all Protestant churches used a common chalice. We may be thankful that within the last 50 years practically all the larger Protestant churches as well as the synagogue have discarded the practice of drinking from a common chalice, with the exception of some Protestant Episcopal and some Lutheran parishes.

At the last three General Conventions resolution authorizing the use of intinction has been passed by a large majority of the House of Deputies, but each time the House of Bishops postponed action. Therefore many of us hope that at the next General Convention the House of Bishops will join the House of Deputies in encouraging the use of intinction by giving it official authorization.

It may be of interest to Bishop Oldham as well as other readers of THE LIVING CHURCH, to know that at the meeting of the board of directors of the National Tuberculosis Association held in St. Louis on May 6, 1943, the following resolution was adopted:

"Whereas, It is a well established fact that one case of tuberculosis comes from another; that the infectious agent, the tubercle bacillus, is contained in the sputum of those who have the disease and that the bacillus may be conveyed from mouth to mouth through the use of a common drinking cup;

"Whereas, This menace to health has been recognized in most, if not all the states, by legislation prohibiting the use of the common drinking cup, but notwithstanding certain church organizations continue to use the common communion cup in their services; Therefore, Be It

"Resolved, That the Board of Directors of the National Tuberculosis Association at the Annual Business Meeting held in St. Louis, May 6, 1943, respectfully call the attention of the governing heads of the church organizations which use the common communion cup to the danger of transmitting communicable diseases in this way, and recommend that they adopt some method of administering the sacrament that is in conformity with our knowledge of good hygiene and public health practice."

(Rev.) GARDINER M. DAY.

Cambridge, Mass.

Editor's Comment:

The persistent efforts of groups in the Church to legalize this method of receiving the Holy Communion are pretty clear evidence that however the wording of the rubric may be construed, its intention is to prescribe the use of the common cup. We strongly suspect that the practice of public recitation of prayers and (still more) singing of hymns is responsible for the transmission of many more germs than the silver cup with its well known germicidal properties. Hygiene can be overdone, to the extent of becoming a mental disease. However, for the sake of those whose squeamishness leads them to harp continually upon the exceedingly remote possibility of infection from the Holy Communion, by all means let intinction and Communion in one kind be made permissive use. The rest of us will go our gummy way, kissing our wives and children, singing lustily without handkerchiefs before our noses, and receiving the Cup of Salvation.

The Living Church

TRANSFIGURATION, NINTH SUNDAY AFTER TRINITY

GENERAL

FINANCE

Support of Missionary Program

As a consequence of the fine young people's Lenten offering and continued support of the Church's missionary program by the adults, another new record in collections to June 1st has been established, with payments of 121% of the amount due after allowing one month for collection and transmission. Many dioceses are finding it possible to keep up monthly remittances of one-twelfth of the monthly expectation without taking advantage of the one month leeway.

EPISCOPATE

Rev. Reginald Mallett Elected Bishop

The reconvened special council of the diocese of Northern Indiana elected the Rev. Reginald Mallett of Grace and St. Peter's Church, Baltimore, as Bishop of that diocese July 26th. They met in St. James' Church, South Bend, and the decision was made on the first ballot.

The council had met previously June 14th, when an agreement could not be reached in the election of a bishop. Candidates at that time were the Ven. J. McNeal Wheatley of Fort Wayne, Ind.; the Rev. Dr. Frederick L. Barry, of Evanston, Ill.; the Rev. Robert J. Murray of Howe Military School, Howe, Ind.; the Rev. Peter Langendorff of Hammond, Ind.; the Rev. Kenneth D. Martin of Kenosha, Wis.; the Rev. Thomas Whrasher of Indianapolis, Ind.; and the Rev. Don H. Copeland of South Bend. Mr. Mallett was not nominated at this June 28th council.

Born in Cincinnati, Ohio, February 27, 1893, the son of the Rev. Frank James Mallett and Mary Emily Long Mallett, the Rev. Reginald Mallett received his education at Erasmus Hall, in New York, and at the University of North Carolina, where he graduated in 1915 with a B.A. degree. After attending the General Theological Seminary, he was ordained to the diaconate in 1918 and to the priesthood the same year. He married Miss Lucy Atkinson Murchison February 12, 1924, and they have one child.

Fr. Mallett has served as priest-in-charge of a mission at Walnut Cove, N. C.; rector of St. John's, Wilmington, N. C.; canon of Trinity Cathedral, Cleveland; and rector of Holy Trinity Church, Greensboro, N. C.; Christ Church, Chat-

tanooga, Tenn.; and Grace Church, White Plains, N. Y. In 1936 he went to Grace and St. Peter's Church, Baltimore, his present parish.

Bishop McElwain to Assist Bishop Creighton

Because of the fact that no bishop coadjutor will be coming into the diocese of Michigan in the early fall, as had been hoped, arrangements have been made by Bishop Creighton for episcopal assistance throughout the fall, winter, and early spring. The Rt. Rev. Frank A. McElwain, D.D., former Bishop of Minnesota and now retired, will come into the diocese in mid-September for a stay of several months. The heavy schedule of visitations in Michigan's 120 parishes and missions will be shared by Bishop Creighton and Bishop McElwain throughout the season.

The election of a bishop coadjutor for the diocese of Michigan was approved by the annual diocesan convention in January of this year, and at a special convention in May, the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, New York City (now on leave as a chaplain with the U. S. Navy) was elected on the second ballot. Dr. Aldrich, however, subsequently declined the election. Present plans are that another election of a bishop coadjutor will be held at the annual convention in January of 1945.

BAPTISTS

Leader to Visit Moscow; Plans Talks With Stalin

Dr. Louie D. Newton, vice-president of the Southern Baptist Convention, and associate secretary of the Baptist World Alliance, announced tentative plans for a trip to Moscow this fall at the invitation of the Soviet government. He will be the first American Protestant leader to visit Russia since the Soviet government's new Church policy was put into effect.

The Southern religious leader hopes, he said, to gain the ear of Premier Stalin and other Soviet officials. He will urge greater liberty for Russia's reported 4,000,000 Baptists, and will plead for religious liberty in all parts of Europe after the war.

Dr. Newton, who is pastor of Druid Hills Baptist Church in Atlanta, Ga., stressed that he is going to Russia as an individual minister, and not as the official representative of any Church group.

SOCIAL RELATIONS

Labor, Coöperatives and Church Meet at Madison, Wis.

"Some Church members are also members of organized labor and of the co-operative movement; therefore it behooves the Church to know about the purposes of organized labor and the co-operative movement. Members of both these groups should also be better acquainted with the nature and purposes of the Church."

Such a statement summarizes the general conclusion of a ten-day institute on industrial relations for Church leadership, held at the University of Wisconsin School for Workers in Madison, July 10th to 21st.

The Church Leadership Institute met for its second year with the members of the School for Workers and the Consumers Coöperative Institute. This brought together 36 representatives of the clerical and lay leaders of the Episcopal, Congregational, Presbyterian, Methodist and Evangelical Reformed Churches, 50 young leaders in the labor movement, and 15 representatives of various coöperatives. Some of the lectures and joint discussions were held with the Town and Country School, of which the Episcopal Rural Work Conference is a member, and in which Church representatives took part.

CHURCH REPRESENTATIVES

The Episcopal Church was represented at the Industrial Relations Institute by six clergy and Miss Dorothy Stabler of the national staff of the Woman's Auxiliary. The clergy were the Rev. Messrs. Samuel D. Rudder, St. Barnabas' Church, Brooklyn, N. Y., a member of the Long Island diocesan Christian Social Relations Department; James G. Widdifield, St. Paul's Church, Detroit, and chairman of the Michigan diocesan Department of Christian Social Relations; Benson Fisher, war industry area worker in the Seneca-Morris area of Chicago; Raymond Custer, St. James' Memorial Church, Pittsburgh, and secretary of the Pittsburgh diocesan Department of Christian Social Relations; H. F. Whitney, St. Paul's Church, Savanna, Ill., diocese of Chicago; A. R. Pepper, executive of the National Council division of Christian Social Relations.

The group attended the daily Communion services with the Episcopal Rural Work Conference at St. Francis House, the Episcopal student center at the university.

CHINA

Bishop of Honan to Have Charge of Shanghai

The Rt. Rev. W. P. Roberts, Bishop of Shanghai, now in the United States, has sent word back to China asking the Rt. Rev. Lindel Tsen, Bishop of Honan, to act as Bishop in charge of Shanghai, in the vacancy caused by the death of Bishop E. S. Wu, formerly assistant in charge of Shanghai in Bishop Roberts' absence. How or when the message will get through to Bishop Tsen and to Shanghai cannot be stated definitely, but it seemed wiser to Bishop Roberts to make this arrangement than to attempt the election of a new bishop when it might not be possible to arrange for his consecration at once.

The Chinese accountant in the Shanghai mission office was able to send word about the American members of the Shanghai staff still interned in Shanghai camps:

"George Laycock, Foster Teevan, Edward Throop, George Sullwold, R. J. Salmon, Gwenn Cooper and the Crawford Brown family are all well and fine. They are busy with studying and reading."

Bishop Roberts is to assist Bishop Hart of Pennsylvania for the present, and expects to move to 209 St. Mark's Square, Philadelphia, early in September.

JAPAN

Rev. Dr. Kobayashi Dies

A delayed message from Tokyo announces the death, last May, of the Rev. J. H. Kobayashi, who was headmaster of St. Margaret's School, Tokyo, from 1910 to 1940 and also chaplain from 1903 to 1940. Under his direction, with Miss Gertrude Heywood as American principal, St. Margaret's, enrolling from 400 to 600 girls, came to be one of the finest schools in Tokyo, or in Japan. After he retired as head, Dr. Kobayashi continued as councilor and a member of the board of trustees. Bishop Charles S. Reifsnider, formerly of Tokyo, who knew Dr. Kobayashi well and worked with him for many years, writes, "Dear old Dr. Kobayashi loved and prayed for perpetual peace between his beloved adopted country, America, and his native land. I know he has done much to strengthen the Christian attitude at the school in these war days, and I know how his heart has been rent by the present warfare between his two loved countries."

POLAND

Bishops Refuse to Collaborate

According to the *Courrier de Geneve*, as reported to the International Christian Press and Information Service, "in proportion as the Russian armies advance into Polish territory, the occupying German authorities are changing their attitude,

and making obvious efforts to win over the population for a common struggle against the Russians. The Frank government published an appeal of this kind which was posted up in all Polish towns, but which was quite unsuccessful. This is not because the Poles await liberation by their neighbor on the East, but because they have had enough suffering under the German rule. Following on this failure, Frank asked the Bishops of Kielce, Sandomierz, and Czeszochowa to sign the appeal to the people. The bishops refused, considering it quite impossible to collaborate with one occupying power against another. When Frank received the same reply from several Polish lay personalities, he at once had them arrested. The bishops are under house arrest. Since this time, repressive measures are becoming more and more severe."

BRAZIL

Annual Council Finds Church Thriving

Progress of the Church in Brazil was noted at the 46th annual council of the Brazilian Episcopal Church, which was held April 19th in the Church of the Saviour, Rio Grande, where just 50 years ago the first convocation met. The two bishops and 26 of the clergy were present. The lay representation was one of the best ever had. At each of the five public services the church was entirely filled, and all of the clergy were present in the chancel.

In his annual report Bishop Thomas called attention to the progress as revealed in the advancement to the priesthood of eight deacons and in the fact that six postulants were studying in the seminary at Porto Alegre, and three others, catechists in charge of missions, were taking a correspondence course under Archdeacon Kriskhke. Also four young men were taking a pretheological course in São Paulo.

Further indication that the Church in Brazil is thriving was to be found in the completion of a parish hall at Pereira Barreto, and a rectory and parish house at St. John's Mission in São Paulo. Two

new chapels were built during the year: Christ Chapel in a country district near São Gabriel, and St. Peter's, at Sete Barras in the state of São Paulo. Two homes for aged women opened this year, in Bahia and Rio de Janeiro.

Regular contributions surpassing those of any other year and representing an increase of 17% over the previous year were reported.

The pastoral portion of the Bishop's address was "A Call to Service," and in response to this call a Forward in Service committee was appointed, comprising the clergy and all lay delegates. A central committee was also appointed, composed of the Bishops, the Rev. Messrs. Nataniel D. da Silva and Plinio Simões and Messrs. Nelson Appel and Calisto Leal Marques.

Reports were read and plans for the future adopted at the meetings of the Woman's Auxiliary. The official tally given by the Rev. Marçal Ramos de Oliveira, presented the value of women's work, and was based on the part played by the women of the Old and New Testaments.

On Sunday morning, April 23d, Bishop Thomas ordained to the diaconate Ramon Hilario Gomes, who is deacon-in-charge of the Church of the Nativity at Dom Pedro.

Church congresses will be held in nine cities so that all the clergy and representatives from each parish and mission may attend at a minimum expense. Questions have already been sent out to be studied and answered by parochial committees on such subjects as work of vestries, progress of Church societies, development and curricula of Sunday school, general parish work and finance, and the work of the clergy. Effort will be made to study work well done and poorly done with the reasons for success or failure.

After the council, two days were given to conferences in which various subjects were taken up: chant music, versions of the Old and New Testaments, the Reformation in England, the development of Jewish doctrine, Prayer Book rubrics, the Christ of the Gospels, and Luther and the Reformation.



COUNCIL OF BRAZIL: The two bishops are shown with clergy and laity at the largest meeting of the Brazilian Church ever held.

ARMED FORCES

Solomon Island Churchmen

Since the activities of missionaries in the South Seas have been greatly curtailed or stopped completely by the war, chaplains in the armed forces conduct services for the civilians. Lt. C. G. Widdifield, formerly rector of St. Paul's Church in Columbus, Ohio, and now on duty as a navy chaplain with the Marines in the assault group of the Solomons, finds time to minister to the inhabitants of the islands as well as to his own men. Under his direction the natives who had become churchmen long before the war, themselves have erected a chapel of logs and bamboo, with a thatched roof. Joists are lashed, pegged, and even secured with ropes.

Any Sunday morning around 9:45 a. m. to this part of the island can see long lines of natives streaming into the chapel from the many outlying villages. Most of them are dressed alike—in sun-baked cloths wrapped around them in the traditional fashion. They seldom wear shoes.

Upon entering the chapel, they display the utmost reverence and appear very thankful to be able again to enjoy the right to worship. Very quietly they go to their seats, make the sign of the cross, offer a short prayer, and sit down.

Lieutenant Widdifield is assisted by a native altar boy dressed in somewhat the same fashion as his fellow worshippers, his only other article of clothing being a white shirt. Although the worshippers understand little English, they follow the chaplain in prayer. The hymns, which they sing in perfect harmony, are led by one of their own group.

MILITARY ETHICS

Clergymen Protest

Robot Bombing

Twenty-eight prominent clergymen and other leaders, who last March criticized the extermination bombing policy of the British and American governments, have issued another manifesto to protest Germany's robot bombing of London and other English cities.

"We are now moved," said the statement, made public by the Fellowship of Reconciliation, "to appeal to the German people and their government not to engage in the wanton cruelty of robot bombing, or other methods of civilian bombing."

Calling upon all governments to adopt measures that would lessen the mass slaughter of women, children, and youth," the statement draws attention to the Pope's reference "to the sad and inexorable race between actions and reprisals, which happens to the detriment, not of certain particular peoples, but of the whole community of nations."

Churchmen who signed the statement included Bishop Lawrence of Western Massachusetts, Bishop Mitchell of Arizona, and the Rev. Elmore M. McKee.



CHAPLAIN WIDDIFIELD: Ministering at native church in Solomons.

U. S. Marine Corps.

Can the Western World Survive?

ALMOST the first thought that strikes a religious editor on reading Walter Lippmann's *U. S. War Aims** is that the evangelization of China, India, Africa, and Eastern Asia should be the paramount business of the Christian Church. For Mr. Lippmann's concoction for world peace is a mixture so explosive that a slight jarring of it might well spell the end of the Western world.

The war aims of the United States, according to the book, which is a sequel to the author's *U. S. Foreign Policy*, should be to foster the development of and consolidation of three existing regional power systems—the Atlantic, including Britain, the United States, and the other American and Western European nations; the Russian, including the USSR and eastern Europe; and the Chinese, including China and the nearby Asiatic States (this last system being a matter of future development rather than of present fact). Mr. Lippmann recognizes that the Moslem nations and India will in time form other blocs. Germany and Japan should be stripped of power in international affairs to prevent their exercising a balance of power among the great regional blocs. And the regional blocs in turn must foster good relations among each other to forestall their becoming tools of Germany and Japan. He adds the cogent statement that "the general aim of any lasting settlement of a war of aggression is to extinguish the war party and to protect the peace party, by making the defeat irrevocable and the peace acceptable."

This general aim is, as Mr. Lippmann would readily admit, not always easy to achieve. Industrial nations seeking markets in a world where markets are shut off from them by political barriers have both the need and the means to wage war. The "war party" may be almost any party that sees a chance of military success.

The great regional power groups are to be held together by the realization of their common interests. They are to be

**U. S. War Aims*, by Walter Lippmann. Atlantic, Little Brown. \$1.50.

The Epistle

Tenth Sunday after Trinity

August 13th

"DIVERSITIES of gifts." To each one who puts on Christ is given some gift or power of God by the Holy Spirit. These gifts vary but all come of God and their possession is proof of sharing in the life of God. The use of one gift may seem to give its possessor a superiority over another whose gift is different, but remember that the distribution of the gifts is an act of will of the Holy Spirit and what He gives us we are to use as sharing in the work of God. Someone may have a gift the use of which brings worldly honor or great authority, but another whose gift results in something seemingly humble has just as important a part in God's work. Pray for knowledge of your share in God's work, for a full development of whatever gift the Spirit has given, and for a willingness to do your best for God no matter how humble your part seems.

saved from falling out among each other by their realization that they have no interest more vital than the keeping of the peace. Meanwhile, demilitarized Germany and demilitarized Japan are to exert a calming influence upon the nations because they continue to represent a potential threat to the peace of the world. Their threat is not to upset the balance of power, but the possibility of a revival of the balance of power. For, as Mr. Lippmann points out, the Atlantic power could not conquer Russia without the assistance of a remilitarized Germany or Japan, or both; nor could Russia conquer any of the Atlantic powers without the assistance of one of these nations. As long as Germany and Japan remain in potent, world war is unlikely.

To our mind, such a power line-up is ominous in the extreme. The USSR and the United States do not have a direct conflict of interests. Neither do the United States and China. But Britain, China, and the USSR have many actual and potential points of conflict. The United States cannot view with equanimity the arrival of a strong aggressive power upon either the Atlantic or the Pacific basins, and thus its fate is bound up inextricably with that of the European and Asiatic nations. Sooner or later, it would appear almost inevitable that allowing Germany or Japan to rearm and become a more influential factor in international affairs will seem smart politics to somebody (as it did to the Baldwin government), and the stage will be set for World War III.

IN MAKING these observations we are not criticizing Mr. Lippmann. As he says in his preface, "Nobody can invent a tree: he can nurse it, prune it, check the pests that would devour it; he can brace it against the storms." He does not claim to have invented the shape of the world and the political habits of mankind. Given the facts of regional groupings and of power politics, he says, this is the situation which will almost certainly evolve. His suggestions are designed to substitute effective measures for the ineffective ones which prevailed in the period between wars, to provide safeguards for the danger spots in relations between States. Americans were not willing to see Japan conquer China and instituted various anti-Japanese measures short of war—some official, some popular and unofficial. These measures finally assumed so much importance in Japanese eyes that Pearl Harbor was the result. In the Atlantic, when we found that France had fallen and Britain was in dire straits, the nation with almost complete unanimity moved to give effective aid to Britain and to rearm itself. It is the most elementary precaution, says Mr. Lippmann, for us to pursue in peacetime a policy which we know perfectly well we shall have to follow in wartime. If we shall have to fight a war as the result of the foreign policy of Britain or France, it is only commonsense for us to ask to be consulted by those nations before they take drastic steps.

An international police force, a world State—these ideas are promptly dismissed by the author because the likelihood of putting them into effect is nil. As a measure to promote good will between the democracies and Russia, he does propose one "internationalist" idea: that an international bill of rights be drawn up, representing the guarantees of freedom and political democracy given in the laws and constitutions of both

Soviet Union and the Western Democracies. The implementation of this bill of rights would, however, depend upon actions of the individual nations.

The Wilsonian principles, especially the dubious principle of self-determination, are given short shrift by Mr. Oppmann, who as a young man assisted in their formulation. They represented his wishes for international order. He now seeks to develop a program for peace within the limits of the politically possible. He advocates a world association of nations but does not want it to have anything to do with the critical problems of maintaining peace, for he feels that these problems can only be realistically handled by the great powers who will have to execute the decisions.

The best hope for the future, he feels, is the fact that the USSR and the United States will be the two dominant powers in the postwar world, and that these two powers not only have no strong conflicts of interest but are unable to get at each other. For them to fight would be as unlikely as a battle between "an elephant and a whale." We wonder, however, whether it wouldn't have been better to say a mastodon and an ichthyosaurus, or some other pair of prehistoric monsters. Unlimited national sovereignty represents as fatal a lack of adaptation to environment as that which caused the mastodon and the ichthyosaurus to disappear from the earth. If Western civilization is unable to protect itself from the strains and stresses of its own political and economic life, unable to create institutions to cope with its industrial and military techniques, it is well on its way to extinction.

Over this dismal spectacle, the Christian Church wrings its hands helplessly. As the Rev. Caxton Doggett writes in *Christian Century* for August 2d: "Our brethren of

Delaware and Princeton have no better weapon to use against cynicism and power diplomacy than the faith of America's Church millions, a weapon that is unavailable—if the cake in the oven needs watching or the porch furniture needs painting." Against the "practicality" of the peace-makers, the voices of Christian leaders have protested again and again that mankind is one, that no nation is a fit judge of quarrels in which it is a partisan, that unlimited national sovereignty is a way of death and destruction. The generality of Church-people, however, have not heard.

Twice the finger of God has written the warning on the wall. If indeed the western world is living in the past, it behooves those who take Christianity seriously to look to China and India—nations which can take over the heritage of political and industrial development without the burden of antiquated concepts of national rights and powers. The Arab world once developed the science of mathematics; but its folkways prevented the Arab world from using the new tool for the great scientific and industrial development which it made possible. European-American civilization, in turn, may fail at the task of creating the social and political institutions which industrialism has made possible and necessary.

Christianity itself is timeless. It has made its home in many varied cultures and will make its home in new ones. Both China and India are thirsting for the faith, discerning its values more vividly than the peoples of the west. If the world of the future is to a Christian one, a church or a clergyman in Asia may be three times as effective as a church or clergyman in backward-looking, devastated Europe or America; for the third judgment of the Western world may be the last.

THE ST. JAMES LESSONS FOR CHURCH SCHOOLS

Horace W. B. Donégan, D.D., Chairman
Bernard Iddings Bell, Litt.D., Editor

Courses

- I The Lord Jesus and Children (ages 6-8) *How the children may love God and work for Him.*
- II Jesus, Lord of Heaven and Earth (ages 7-9) *The Life of our Lord and His presence among men.*
- III Friends of the Lord Jesus (ages 8-10) *The lives of outstanding Christian men and women.*
- IV The House of the Lord Jesus (ages 9-11) *A study of the Church building.*
- V Christian Virtues (ages 10-12) *A study of the Ten Commandments.*
- VI The Lord and His Servant (ages 11-14) *Confirmation Course based on First Office of Instruction.*
- VII The Lord and His Church (ages 12-15) *Confirmation Course based on Second Office of Instruction.*

New Courses

- VIII The Lord Jesus Reveals God (ages 13-16) *The Life and Teachings of Jesus as they are found in the New Testament. This Course was devised and developed by W. Norman Pittenger, S.T.M. and Bernard Iddings Bell, Litt.D.*
- IX How God Prepared for the Coming of Jesus (ages 14-17) *The story of the making of the people of Israel into a nation, and how through their history God prepared the way for the coming of Jesus. This course, devised and developed by Cuthbert A. Simpson, Th.D., and Bernard Iddings Bell, Litt.D. will be ready by January first, 1945.*

The Lessons are published at cost, without profit. Pupil's illustrated Work Books for all Courses are 60 cents each; Teacher's Manuals for Courses I-III 40 cents each, and for Courses IV-IX 60 cents each. These prices include postage and handling charges.

CHECKS MUST ACCOMPANY ORDERS. NO BOOKS SENT ON APPROVAL.
Please allow two weeks for delivery east of Chicago and three weeks west of Chicago.

Orders and inquiries should be addressed to:

THE ST. JAMES LESSONS
865 Madison Avenue
New York City 21

"Tom"

His name was Tom. That's all you need to know about him personally. He came—a fine, clean, sensitive young soldier of 27—into that great disbursing army camp near us here; and while there, he contacted one of our Episcopal Chaplains who was very much on his toes. To that Chaplain, Tom confidently confided that the ultra-Protestant faith that he had come up with, had a way of falling down, when a fellow like him needed a powerful bulwark in the soul-tearing days through which every soldier has to pass. It was aired about that Tom's regiment was—oh—so soon to be on its way overseas, so no time could be lost. Into the picture now came our Diocesan Liaison Chaplain to whom Tom was turned over by the Post Chaplain. To get into the hands of our Liaison Chaplain means real definite action. So, on a certain recent Saturday, up to Baltimore came Tom—bright and early—right to our very blessed and beloved Grace and St. Peter's—and, then, with our parish priest, began that never-to-be-forgotten day of stiff and concentrated teaching and preparation for Confirmation. No time for non-essentials. A full-grown man wanted Our Lord badly. He was going where the need of Him would be very acute. All that day, priest and soldier, taught and learned of God, Our Lord, and His Holy Catholic Church. Late that Saturday afternoon, our very grand Bishop confirmed Tom in his little private chapel at Bishopstead. Then came the later evening of preparing Tom for his First Communion on the morrow, and the evening was far spent when Tom picked up the true sense of the necessity for a cleansed heart and soul before he could receive the Blessed Sacrament. He asked about Confession—was told—asked how and when he might make his first Confession, and at exactly midnight on that Saturday, so memorable both to Tom, his and our priest, and to all us parishioners, Tom received the Sacrament of Holy Penance.

When his first Sunday at his new parish church was reviewed—the early Mass, the post-communion breakfast with the ever friendly faithful in the Parish House, the later Mass, with its music and ceremonial, its color and beauty, and the larger inclusion of Tom into The Family—was it strange that Tom should say to us, "This is truly the happiest week end of my life." But—then crept into his voice a note of sadness as he regretfully added, "Oh, that my mother would accept religion and be as happy as I am." Tom has gone now. He is on his way overseas. His name is enrolled at our Parish War Shrine as one of our beloved and remembered Service Men. Our prayers follow and envelop him.

Pray now—all of you—won't you, for Tom's mother?

Ammidon & Company

Horace L. Varian

31 South Frederick Street

Baltimore 2, Maryland

Cooperative Love

By the Rev. George M. Brewin

Rector, Church of Our Saviour, Salem, Ohio

THE CATHOLIC Faith, just because it is Catholic, applies to all mankind in all times and everywhere, and it applies whether certain groups of people are labelled friends or enemies, cultured or degenerate, and whether the times are peaceful or torn with wars.

Man's trend of thought will, of course, vary according to his surroundings, according to the times, and according to his nationality; but the Faith once delivered transcends all these and forms a rock on which the believer may build his own superstructure of thought. To the Christian there can be no other foundation; for him there is but one rock to build on, and that Rock is Christ. Nevertheless he succeeds in building such a variety of superstructures as to be quite bewildering. The thinking of professing Christians seems like the turmoil around Babel; one group can hardly understand what another group is trying to express. Even while one group is trying to carry out its apparent mission in life, a leading figure in that same group may stand up and say that the group is doing wrong, that its behavior is un-Christian; and bewilderment spreads still further.

In times of peace the mental battles are waged over comparatively superficial matters, but when the storms of life try out the very souls of men, superficial matters are blown away and man's thinking turns to the deep fundamentals of life. But even here, confusion is constantly calling for clarification.

The foundation stone on which Christianity is based is clearly love. Firstly, love of God, and, flowing out of that, love of man. When our Blessed Lord gave this basic teaching He frankly stated that it was something new to man's way of thinking. "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

To put this precept into practice in everyday life it is essential that we know just what is meant by this word "love." Mention love to the man on the street, and immediately there comes to his mind that noble sentimental affection that exists ideally between man and wife, parent and child, youth and maiden. Consequently he thinks it sheer nonsense to be told that he must "love" his enemies; that he must "love" a drunken degenerate, or a neighbor who has tried to ruin his reputation, or a man who has robbed him of his wealth. It sounds to him a childish fairy-tale religion, and he is not and does not wish to be any fairy. He says that it is all right for women and children, they can take care of religion for the family. Some men accept the Faith and stand by the Church because they see how much good comes from them. But ask them if

they fully accept the Church's teaching concerning "love," and most will admit that it is to them a vague kind of ideal, a good ideal, but one beyond their reach mentally or actively.

Too many of our clergy do not realize the situation so do not relieve it. But what a ghastly thing it is to find that thousands of professing Christians misunderstand the very basis on which their life structure should be built. Of course the clergy know the answer and know it so well that they seem to think that everybody knows. It would be nearer the truth to say that hardly anybody else does know it! Again and again the layman needs to be told that there is a special word in the Greek language for deep affection and that it is used but two or three times in the whole New Testament. A typical instance when Jesus wept at the tomb of Lazarus and the Jews standing by said, "Behold how he loved him!" Hence, the incessant use of the word "love" in the New Testament must mean something different.

The word translated "love" in the New Testament means an attitude of mind which finds expression by always trying to do the right thing by other people. The nearest that we can come to expressing in one word is "coöperation." The Christian Faith teaches that we must put God first in our lives by coöperating with Him with all our faculties, and we must coöperate with our neighbors with the same care we would bestow on plans for ourselves. While it is not a euphemism, it is interesting to substitute in the word "love" in the New Testament "Perfect love casts out fear" becomes "Perfect coöperation casts out fear." We all know that the labor group fears the employer group, and the employer group fears the labor group. Are they to kill each other and call it a day? Absurd. But all true and sensible factions recognize as a sound principle that perfect coöperation casts out this fear. Use this term the and thousands of unwilling disbelievers in the Christian ethics will gladly accept. If you see a drunkard so befogged that his life and those of others are endangered by his condition, the most coöperative thing you can do is to call the police and have him taken care of. The most coöperative thing for the good of those who bought and sold in the Temple was to drive them out with a cat-o-nine-tails.

Love between nations expresses itself by the effort of one nation to see that another nation is properly supplied with needs, material, spiritual, and artistic. Such coöperation would certainly prevent fear between nations.

And what about war? Our course of conduct is to be guided by ascertaining who was the aggressor. Our Blessed Lord said, "All they that take the sword shall perish with the sword." If a nation or individual deliberately attacks another nation or individual, the aggressor is

made to perish with the sword. If I
 arel with my neighbor, the law of love
 demands that we both take steps to settle
 the matter, which requires coöperation on
 the part of both of us. But if instead of
 doing this I resort to killing him, then my
 life is forfeit. The same applies to
 nations. It must be noted that coöperation
 with God must come *first* in our duty, for
 only by knowing God's will that we
 can know what is the right way to treat
 our neighbor.

Coöperation may be looked on as the
 natural and essential expression of Christian
 love.

But there are endless degrees of
 love between that and the love which
 cannot be defined as ardent devotion. The
 ordinary expression can, and does, lead on
 to something nobler than the mere per-
 formance of a duty. If, by coöperation,
 we can reclaim an alcoholic, you will
 find yourself getting "interested" in
 the politics and may develop a passion to
 help them. Witness the work of "Alco-
 holics Anonymous." The more coöperation
 in the details of life that take place be-
 tween a child and his father, so much the
 deeper is the depth of love between them.

A person who works for the Church
 to acquire a degree of love for her
 which may amount to ardent devotion
 can never be acquired by the man
 who does no work for her. Coöperation

God can develop into the flaming
 expression of love for Him such as we see
 in the great saints. But coöperation is the
 first step in Christian love, and it is missed
 by countless persons because they have
 never been shown it; they have been
 in only the later phases of develop-
 ment which they cannot grasp. They have
 not given calculus before rudimentary
 arithmetic. Thus a kind of inferiority
 complex is undoubtedly built into the
 religious lives of many Christians be-
 cause they feel that in spite of being faith-
 ful to the Church it seems so utterly hope-
 less to attain any degree of success in
 acquiring "affection" for their enemies
 than those who despitely use them. The
 very Gospel for Independence Day simply
 challenges them if they stop to meditate upon
 it. Much experience shows what a joyful
 release comes to these burdened minds,
 when they know that "Love (*agapate*)
 our enemies" is a very elementary degree
 of love in comparison with "behold how
 I have loved (*ephilei*) him." In our relations
 with other people; neighbors, denomina-
 tions, nations, or any other groups are to
 develop now or in the dim future into
 something approaching the Kingdom of
 God upon earth, they must start with that
 which is achievable and when that is
 achieved progress continually.

When a man's coöperative love of God
 develops into an ardent passion for Him,
 that man becomes a powerful force in
 the hands of God to draw people away
 from their narrow and selfish outlook on
 life and convert them more fully to the
 faith for which the Christian martyrs
 died; but if he never gets as far as co-
 operative love, he cannot conceive of any-
 thing higher.

The teachers in the Church need to
 get their teaching from the most ele-
 mentary bases, and keep reviewing them,
 for progress in Christian living cannot be
 made.

Entirely New

Ready in September

OXFORD PRAYER BOOKS & HYMNALS

THE BOOK OF COMMON PRAYER

With the New Lectionary

and

THE REVISED HYMNAL

With Melodies

Authorized by the General Convention of 1940. All styles are printed with
 the melody of each hymn. *The Revised Hymnal* contains 600 hymns of which
 201 are new.

Combined in One Volume

*All are limp, round corners, and red under gold edges,
 unless otherwise specified*

32 mo. Edition.

Size 5½ x 3½ x 15/16 inches

Nos.	Prices
03513	Moroccoette, gold cross\$4.50
03530	French Morocco, IHS gold monogram 5.50
03531	French Morocco, gold cross. 5.50
03527	As No. 03531, in RED 5.50

Extrathin Paper Edition.

½ of an inch thick

03530x	French Morocco, IHS gold monogram 7.00
03531x	French Morocco, gold cross. 7.00
03533x	Morocco, hand grained, gold edges, gold cross, gold roll. 8.00
03534x	As No. 03533x, in BLUE .. 8.00
03536x	As No. 03533x, in MAROON 8.00
03537x	As No. 03533x, in RED 8.00
03539x	French Morocco, fine grain, leather lined, plain sides .. 8.50
03543x	Morocco, hand grained, gold edges, leather lined, gold cross, gold roll10.00
03544x	As No. 03543x, in BLUE..10.00
03545x	As No. 03543x, in BROWN.10.00
03546x	As No. 03543x, in MAROON10.00
03547x	As No. 03543x, in RED....10.00
03542x	Morocco, levant grain, leath- er lined, gold cross, gold fil- let10.00
03540x	Pin Sealskin, gold edges, leather lined, gold fillet, plain sides12.00
03553x	Morocco, levant grain, silk lined, to match, gold edges, gold cross, gold roll15.00
03554x	As No. 03553x, in BLUE...15.00
03555x	As No. 03553x, in BROWN.15.00
03556x	As No. 03553x, in MAROON15.00
03557x	As No. 03553x, in RED ...15.00

12 mo. Edition.

Size 7½ x 1¼ inches

Nos.	Prices
03930	French Morocco, IHS gold monogram\$7.50
03931	French Morocco, gold cross. 7.50
03939	French Morocco, fine grain, leather lined, plain sides... 9.00

Extrathin Paper Edition.

½ of an inch thick

03930x	French Morocco, IHS gold monogram 9.50
03931x	French Morocco, gold cross 9.50
03939x	French Morocco, fine grain, leather lined, plain sides...11.00
03938x	As No. 03939x, in RED....11.00
03942x	Morocco, gold edges, leather lined, gold cross, gold fillet.14.00
03940x	Pin Sealskin, gold edges, gold fillet, leather lined, plain sides15.00

THE REVISED HYMNAL

12 mo. Edition.

Size 7½ x 5 x ¾ inches

*Corresponding numbers of Prayer Books
 in parentheses.*

0600 (07600)	Cloth, square corners, red edges, gold cross\$3.00
0616 (07616)	French Morocco, gold cross 6.00
0621 (07621)	Red French Morocco, boards, square corners, gold edges, gold roll 7.50
0651 (07651)	Red Turkey Morocco, bevelled boards, square corners, gold edges, gold roll10.00

NOTE: No separately bound Hymnals in
 the 32 mo. edition

At all Booksellers

Send for descriptive literature

OXFORD UNIVERSITY PRESS

114 FIFTH AVENUE, NEW YORK 11, N. Y.



VESTMENTS for CLERGY and CHOIR

ALTAR LINENS, EMBROIDERIES, MATERIALS BY THE YARD, TAILORING

Episcopal Church Flags *Send for Catalogue*

J. M. Hall, Inc. Office and Salesroom—
14 W. 40th St., New York
Tel. Chickering 4-3306

Miss J. Hall may be reached at
Delhi, N. Y. Tel. Delhi 33F21

SELL BIBLES and RELIGIOUS GIFTS

Render eternal service to your fellowmen. Supply Bibles, Testaments, Religious Books. Special gifts for service men. 64-page catalog packed with urgently needed Christian books for young and old. Great demand. Big commission to zealous workers. **FREE REFERENCE DICTIONARY** to producers. Rush name for free mailing, all details.
National Art Studios, Dent, 128-R
257 So. Spring St., Los Angeles, Calif.

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

HANGINGS
Materials-Fringes-Ornaments
Vestments for Choir and
Clergy, Clerical Clothing
Catalog Free.
THE C. E. WARD CO.
NEW LONDON, OHIO

CHURCH SCHOOL SUPPLIES
We carry a complete line of workbooks and other Church School and parish supplies, as well as religious books of all publishers, and we give you prompt service. Write us your needs.
CHURCH BOOK SHOP
GRACE H. OSBORN
83 McAllister St., San Francisco, Cal.

CLERICAL SUITS
Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool
Samples and Measurement Charts sent on Request
Clerical Tailors for 50 Years
C. M. Almy & Son, Inc., 562 5th Ave., New York 19, N. Y.

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robots—Collars
Custom Tailoring for Clergymen
1837 Church Vestment Makers 1944
Over One Hundred Years
COX SONS & VINING, Inc.
131 East 22nd Street, New York 10, N.Y.

BEAUTIFY YOUR CHURCH
With
Manitowoc Fine Furniture
Write for Drawings and Prices
**MANITOWOC CHURCH
FURNITURE COMPANY**
Dept. 2 Waukesha, Wisconsin

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Thomas Meatyard

Thomas Meatyard, for 40 years verger of the Cathedral of St. John the Divine, New York City, died in St. Luke's Hospital on July 25th, after an illness of several weeks. He was 82 years of age.

Mr. Meatyard was born in the parish of St. Mary-le-Bow, London. Although he had lived for many years in New York, he remained typically British and more particularly a Londoner. This was remarked by the distinguished English Churchmen who were the central figures on the occasions of many great services in the Cathedral. Among them were Dean Inge of St. Paul's, London; the Bishop of London, Dr. Winnington-Ingram; Archbishop Cosmo Gordon Lang, when he was Archbishop of York; the present Archbishop of Canterbury, while still Archbishop of York; and, last April, Dr. Garbett, present Archbishop of York. Mr. Meatyard, in verger's gown, bearing what he always termed the "verge," was a prominent member of the procession in each of the services associated with these notable guests. It was often said of Mr. Meatyard that he was like the verger of Barchester Cathedral, in Trollope's celebrated stories. He so looked and he so acted. His 40 years of continuous service began in 1904, when he was made junior verger. In 1916 he became senior verger, which office he held to the day of death.

The body rested in St. Ambrose's Chapel of the Cathedral, the coffin covered with the Cathedral pall, until July 29th, when funeral services were held in St. James' Chapel. Many who attended the 7:30 celebration of the Holy Eucharist in other chapels of the Cathedral on the mornings and days preceding the funeral paused to engage in prayer before the gates of St. Ambrose's Chapel. Mr. Meatyard had thousands of friends and was known to thousands more of those who attend the Cathedral.

Bishop Manning, on hearing of Mr. Meatyard's death, sent the following

message, "Mr. Meatyard's faithful and devoted service as verger of the Cathedral will long be remembered. He served during the administration of four bishops and of four deans of the Cathedral. It will be greatly missed by the members of the chapter and by all who are connected with the Cathedral, and to me, as Bishop, his death is the loss of a most faithful fellow worker and friend."

Bishop Manning, Bishop Gilbert, Rev. Dr. Thomas A. Sparks, canon-pastor of the Cathedral; and the Rev. James Green, canon precenter, are away on vacation. The Rev. Edward N. West, canon sacrist, represented Bishop Manning at the funeral services. Taking part with Canon West in the services were the other Cathedral clergy now in residence, Rev. Albert W. Hind and the Rev. Robert S. Kerr. Men of the choir sang.

Mr. Meatyard is survived by his widow, the former Miss Helen Holbeck of London, and a daughter, Miss Florence Meatyard of New York, who has lived these many years with her parents in the Cathedral Close.

ELIZABETH MCCracken

Lloyd

WALL PAPER PRICES ARE FAIR

Insist on seeing them to satisfy yourself

New York - Boston - Chicago - Newark

CRATER CLUB

Congenial Christian family resort on Lake Champlain in the Adirondacks. All sports. Highly restricted. References required. Community and individual family cottages available. Episcopal Parish in nearby village of Essex. For particulars, write

Crater Club, Essex County, N. Y.

Who will pray for the repose of your soul?

THE GUILD OF ALL SOULS

is composed of communicants of the Anglican Church pledged to pray for the repose of the souls of departed members and for all the Faithful Departed and promote the celebration of Requiem Masses with proper ceremonial and vestments.

For further information, address the Superior General

THE REV. FRANKLIN JOINER, D.D.
2013 Apple Tree St. Philadelphia 3, Pa.

BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y. offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave. New York, N. Y.



THOMAS MEATYARD

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS

Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with reference to the adornment of Churches.

Old Embroidery Transferred
Telephone: Eldorado 5-1058

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive musical training and sing daily at the services in the Cathedral. The classes in the School are small with the individual boys have individual attention, and very high standards are maintained. The School has its own building with playgrounds in the close. Fee—\$350.00 per annum. Boys aged 9 to 11. Voice test and scholastic examination. Catalogue and information address.

CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

Christchurch SCHOOL for BOYS

Intermediate School: Sixth to Ninth Grades. Upper School: College Entrance Requirements. Sailing and other Salt-water Sports on the Rappahannock River.

Apply to The Rev. S. Janney Hutton, Headmaster, Christchurch School, Christchurch, Va.

DeVEAUX SCHOOL

NIAGARA FALLS, NEW YORK

Church military school for boys from fifth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

For information address THE HEADMASTER

JAMES SCHOOL

Since 1901
Faribault, Minn.

Military boarding school for boys with the individual attention of the home. Grades one through eighth. Chapel services of the Episcopal Church. Located on the bluff overlooking the beautiful Saint and Cannon Rivers near Faribault's other Episcopal Church schools.

Marvin W. Horstman, Headmaster
Very Rev. Osborne R. Littleford, Rector

THE MERCERSBURG ACADEMY

Well-equipped and beautifully located preparatory school. Graduates from Washington. 9000 alumni from 48 states, foreign nations. 646 graduates now in 124 colleges. Mercersburg develops self-reliance, good judgment. Every student a literary society, studies public speaking. 17 courts, 3 football fields, gymnasium, etc. Many athletic team members, Rhodes scholars. Famous chapel. Merit Junior school. Founded 1836. Catalogue. CHARLES S. TIPPETTS, PH.D., LITT.D., Headmaster, MERCERSBURG, PA.

St. Peter's School

PEEKSKILL — NEW YORK

Sound, well-rounded education for boys of 10-17 years. Accredited preparation for technical school or college. Workshop projects; self-help plan; wholesome physical life and sports. Lower School also. New York City. Phone: Cathedral 8-3931.

Rev. Frank L. Leeming, Headmaster

Shattuck School

Minnesota's Oldest Church Military School. Rev. Donald Henning, D.D., Rector. Offers boys a proven program for their physical, mental and spiritual development. Grades 7-12. Complete Summer Session.

For Catalog and Viewbook Write
The Registrar, Box 442
Faribault, Minnesota

SEMINARIES

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

EDUCATIONAL

CONFERENCES

Groton

The Clergy-Faculty Conference of the province of New England will be held again this year at Groton School, Groton, Mass., beginning with supper on September 12th, and ending with lunch, September 14th. The conference is intended for college and school faculties, chaplains, graduate students, and others interested.

The principal speaker is Dr. Joachim Wach, professor of the History of Religions at Brown University, who will give four addresses on the subject, "The Christian Individual and Christian Society." The chaplain of the conference, Dean Campbell of Springfield, will lead meditations each morning, and at the other services. Prof. Adelaide Case is to lead a panel discussion on the subject, "The Methods and Problems of Working with Students."

The cost of the conference will be \$5, including a registration fee of \$1. Inquiries may be addressed to the Rev. Frederic B. Kellogg, chairman, Christ Church, Cambridge, Mass.

PUBLIC SCHOOLS

Plan Campaign to Enroll Children for Released Time

Plans have been laid in New York City to spend \$10,000 on an enlistment campaign to enroll children of the Protestant, Catholic, and Jewish faiths in the public schools' released-time religious education program this fall. The drive will be conducted by the Greater New York Interfaith Committee for Religious Education on Released Time.

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in
NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September.

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

The Child's Hospital School For Practical Nurses

41 Elk Street, Albany, New York, offers an 18 months course to young women under 25 years of age.

Apply to DIRECTOR OF SCHOOL

DEACONESS TRAINING SCHOOL

CHURCH WORKERS WANTED!
Prepare for Service in the Church
at

**THE NEW YORK TRAINING SCHOOL FOR
DEACONESSSES AND OTHER CHURCH
WORKERS**

Address: Deaconess Ruth Johnson
St. Faith's House, 419 W. 110 St., N. Y. 25

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalog, address: Box 10.

MARGARET HALL

under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$750.

FOR CATALOG AND VIEW FOLDER, ADDRESS:
MOTHER RACHEL, O.S.A., BOX B, VERSAILLES, KY.

St. Katharine's School For Girls

Offering a balanced program of sound scholarship, physical and spiritual training in a friendly atmosphere. Founded 1884. Episcopal. College preparatory and general courses; also 6th, 7th and 8th grades. Boarding department limited to 50. Located on wooded campus overlooking Mississippi River and City. For catalogue, address:

Ophelia S. T. Carr, Head, Davenport, Iowa

Saint Mary's School College Preparatory and General Courses

For catalog address

THE SISTER SUPERIOR
Peekskill New York

STUART HALL

101st session. Episcopal. Effective preparation for college. General course for non-college girl. Separate lower school—grades 7 and 8. Music. Art. Dramatics. Sports. Tiled swimming pool. Riding. For Catalog, address: Mrs. Wm. T. Hodges, A.M., Prin., Box J-L, Staunton, Va.

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

MILWAUKEE-DOWNER COLLEGE

Milwaukee, Wisconsin

An Accredited College for Women

Full four-year courses leading to B.A. and B.S. degrees. Academic Programs, Home Economics, Music, Art, Occupational Therapy.

LUCIA R. BRIGGS, A.M., LL.D., President
For Bulletins, address the Registrar

When Writing Schools

Please Mention

THE LIVING CHURCH

CLASSIFIED

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

BOOKS WANTED

URGENTLY needed by missionary priest, S. Peter & St. Paul Missal; also Fortescue. State price. Reply Box S-1899, The Living Church, Milwaukee 3, Wis.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

PURE IRISH LINEN. Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.50. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

GRADUATE Nurse wanted; also Housemother, for Church Boarding School for Girls, Middle-west. Reply Box K-2900, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHERS (2); secretary, knowledge shorthand not essential; one teacher. Apply Headmaster, Blue Ridge School, Bris, Va.

CASE WORKER. Episcopalian, graduate of accredited school of social work, psychiatric training and experience. Challenging opportunity for work with Church social agency counseling adolescents. Salary commensurate with training and experience. Church Mission of Help, 422 Falls Building, Memphis 3, Tenn.

WOULD like to correspond with competent graduate librarian for work in boys' school in Southern California, Episcopalian preferred. Address Bishop Gooden, 3700 Coldwater Canyon Rd., North Hollywood, Calif.

POSITIONS WANTED

AUGUST and September supply in, or near, New York City. Rev. L. V. Klose, 1429 Second Ave., Columbus, Ga.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Acting Warden.

SHORT RETREAT for priests, September 11th, 11 a.m. to September 12th, 9 a.m. Auspices of Bronx Clericus. Riverdale School for Boys. Conductor: Fr. Hughson, OHC. Room and board, \$3. Register promptly with the Rev. F. Gray Garten, 50 East 235 Street, New York 66.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

DIOCESAN

WYOMING

An Adventure in Utility

By ERIC MONTIZAMBERT

"This has been the most thrilling experience of all my life!" That, to say the least, is an unusual description of a teaching session at any school devoted to intensive theological study. Yet it is the report of the professor lent by the University of Wyoming to the Church's Missionary College, this summer, in session from June 26th to July 7th at the JDR Ranch, near Jackson, Wyo. He might have been captivated by the unparalleled beauty of the physical setting: log-cabined class rooms facing the full sweep of the snow-covered Tetons; moose feeding in the green clearings of the forest a thousand feet away; or the howling of the coyotes as the sun went down. The sense of awe is inescapable.

But, with the examinations done and the books and the bed-rolls packed away in the cars, he felt that he had never completed a more useful task. The men, experienced priests, seminary graduates and students, collegians preparing for the ministry, were tense with purpose. The "freshman" class had a Ph.D. from Harvard, and a Bachelor of Laws from South Dakota. All but one of its members were graduates. They had entered the school with the knowledge that its isolation was designed for silence and constant study. Months of work must be pressed into 12 days of time. Faculty members are prepared to sacrifice all freedom, and to labor from breakfast to midnight with individual students. The school is a clinic for the mind and the soul. Seven full hours of lectures for all students, each day. Constant interviews throughout the remaining time. This can be done by those who have the will to serve and to learn. But 10 or 12 days is the most that a man can "take" and if he takes it without wavering he has "the stuff" from which a sound ministry is made. Luke Yokota, catechist from Heart Mountain Concentration Camp, near Cody, not only "took it" but achieved an enviable record. Later he will write his papers in Japanese, and Bishop Reifsnider will correct his papers. Wyoming is a *missionary* field. Some day it may become a diocese, but that word will always be written in italics.

The Wyoming Missionary College is not a substitute for the seminary. It is a seminary; a sort of finishing school for seminarians. That is to say, its purpose is the teaching of all the required subjects in such fashion that the unschooled lay mind may easily assimilate essential knowledge. Though the student may be an honor graduate of the best of the seminaries he must take every course that is offered. This not because he is ignorant, but that the function of the school is to show him how to make use of his learning in a pastoral ministry to cowboys, bankers, ditch-diggers, professors of philosophy, and Arapaho squaws. This, indeed, is the most pressing demand upon all ministers of the Gospel. Yet the men who must

teach simple lessons "in ranch to before their classmates are required pass rigid examinations in theological content and technique. And quite often non-seminarian does better than his theoretically more learned companions.

The school is practical. Everything related to human needs, and courses built upon an analysis of student deficiencies. This year major studies were offered by Archdeacon McNeil in total Theology and Canon Law; the Rev. C. L. Myers in Old Testament; Church History; the Rev. John F. M. Laughlin in Moral Theology; the Rev. Marcus B. Hitchcock in Liturgics; the Rev. J. E. Culbertson in speech and the use of voice in liturgical reading; and by Dr. Montizambert in New Testament, Doctrine, Apologetics and Homiletics. Apologetics, "Christianity persuasively stated, is integrated with Christian doctrine; Pastoral Theology involves the analysis and treatment of typical psychological problems. The school holds a second session in the late autumn when deficiencies revealed by the summer courses are dealt with individually. Study courses are prescribed and directed throughout the year, and students are examined on reading laid down for them.

Wyoming Missionary College, now concluding its third year, has proved its growth. So efficient has it been in rendering the theology of the Faith into the language of the people as it equips clergymen, young and old, for the ministry of conversion, that one of our visitors aptly described it as "an adventure in utility."

MASSACHUSETTS

Services for the Man On the Street

[See cover illustration.]

Out-of-door preaching services on Sunday nights at 7:00 P.M., are now in full swing at the Cathedral Church of St. Paul, Boston, as for many summers past. For the past two years, however, the sponsor has been not merely the Cathedral but the Boston Area Council of Churches, the full roster of non-Roman Churches, with clergymen of the different denominations preaching. With the sands of service men thronging Boston Common which the Cathedral faces, it is appropriate that there is a strong patriotic as well as religious interest in the programs. There is a brass quartet, and organ music is brought to the Cathedral porch by a clever amplification arrangement. Thanks to the interested cooperation of the Traffic Division of the Boston Police Department, busy Tremont Street is closed to vehicular traffic for the hour service on each Sunday night. The program began on May 28th, when Dr. Edwin Jan van Etten, spoke on "When D-Day Comes." And now since D-Day has come, the services continue on through the first Sunday in September with the appeal to the "man on the street" and "the man on the Common."

CHANGES

Appointments Accepted

REV. JOHN ROBERT, formerly locum tenens of Emmanuel Parish, Norwich, N. Y., is rector of St. Paul's Church, Greenville, S. C.

REV. RICHARD, formerly curate of St. John's Church, West Hartford, Conn., is to be rector of All Saints' Church, Meriden, Conn., beginning September 1st. Address: 201 W. Main Street, Meriden, Conn.

REV. HERBERT, has been appointed rector to the Veterans Administration Facility at White River Junction, Vt. This facility is serving men from several states now and is expected to serve Vermont and New Hampshire men as well before the present war. Mail may be addressed to Box 264, White River Junction, Vt.

REV. JACK, formerly curate of Emmanuel Church, Baltimore, Md., is now rector of St. Barnabas' Church, Springfield, Mass., and of St. David's Mission, Agawam, Mass. Address: 37 Bangor St., Springfield 8, Mass.

REV. LAUTON WHITLOCK, formerly rector of St. John's Church, Buffalo, N. Y., is now rector of All Saints' Church, Norton; St. Mark's Church, Grace House on the Mountain and Honey Brook Mission, both R. F. D., St. Paul; and of the Mission of the Good Shepherd, Splashdam, N. J. On June 24th he was married to Miss Ellen Add Patman in St. Paul's Church, Rochester, N. Y. Address: 1001 Virginia Avenue, Norton, N. J.

REV. GERARD, formerly on the staff of Mount Carmel Church, Baltimore, Md., is now in charge of St. Mary's Church, 42d Ave. and Utopia Parkway, Auburndale, N. Y. Address: 166th St., Flushing, N. Y.

REV. JAMES E., formerly rector of St. Paul's Parish, Marietta, Ga., is now executive

secretary and editor of the *Diocesan Record*, diocese of Atlanta. Address: Cathedral of St. Philip, 2844 Peachtree Rd., N.E., Atlanta, Ga.

STERLING, REV. CHANDLER W., formerly locum tenens of Grace Church, Freeport, Ill., is to be rector of the Church of Our Saviour, Elmhurst, Ill., effective September 1st. Address: 112 Elmwood Terrace, Elmhurst, Ill.

STOCKETT, REV. NORMAN, JR., formerly rector of Christ Church, Streator, Ill., and at Farm Ridge, Ill., is now Bishop's vicar at St. Andrew's Church and St. Stephen's Church, Peoria, Ill. Address: 1605 N. Madison, Peoria 3, Ill.

WOLCOTT, REV. LEONARD C., formerly chaplain of Kemper Hall, Kenosha, Wis., is to be chaplain of St. Helen's Hall, Portland, and priest-in-charge of Ascension Church, Portland, and Christ Church, Oswego, Ore., effective September 1st. Address: Everglades, Maple Circle, Lake Grove, Ore.

Change of Address

HAUGHTON, REV. EDWARD, now lives at 117 W. Lawrence, Springfield, Ill.

Military Service

CHASE, Chaplain WILLIAM J., was promoted from the rank of captain to that of major in the Army Chaplains Corps on June 29th. His new position is that of Deputy Staff Chaplain of the AAF Eastern Flying Training Command. His permanent home address is Tully, N. Y.

HANNER, REV. WILLIAM O., formerly on duty as a major in the Air Corps at Eglin Field, Fla., has been honorably discharged from the Army and has returned to his parish as rector of Trinity Church, Rock Island, Ill. Address: 1818 Sixth Ave., Rock Island, Ill.

LAWSON, Chaplain LEROY D. (Lieutenant), has transferred from Hoffman Island to the U. S. Maritime Service Training Station, St. Petersburg, Fla.

The following have been appointed chaplains in the U. S. Naval Reserve: Rev. Messrs.

HERSCHEL OGDEN HALVERT, BRADFORD HAROLD TITE, ADDISON GRANT NOBLE, GEORGE FRANKLIN NOSTRAND.

Ordinations

DEACONS

MASSACHUSETTS—CORNELIUS AYER WOOD, JR., was ordained to the diaconate June 16th in Immanuel-on-the-Hill Church, Alexandria, Va., by Bishop Hart of Pennsylvania, acting for Bishop Sherrill of Massachusetts. He was presented by the Rev. William Brewster Van Wyck. The Rev. Mr. Wood is to be curate at Grace Church, New Bedford, Mass., beginning August 15th.

PRIESTS

VIRGINIA—The Rev. AMOS WEBSTER HORSTMANN was ordained to the priesthood July 14th in Varina Church, Varina, Va., by Bishop Goodwin of Virginia. He was presented by the Rev. S. Brown-Serman, D.D., who also preached the sermon. The Rev. Mr. Horstman is rector of Varina Church. Address: Richmond, Va., Route 14.

THE LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$862.11
Anonymous, Huntington, N. Y.	38.00
Miss Marion Bloomfield	5.00
Mrs. William J. Bartlum	5.00
In Memory	5.00
In Memory Dr. Charles Yost	5.00
Bertha E. Lloyd	5.00
Ethel Spencer Lloyd	5.00
W. E. McLeod	5.00
St. John's Church School, Mason City, Ia.	5.00
Edward Stellwagen	5.00
Anonymous, Washington, D. C.	3.00

\$948.11

China Relief

Mrs. A. W. Taylor \$15.00



GO TO CHURCH THIS SUMMER



GO TO CHURCH IN SUMMER

THIS is the slogan of the rectors of the great churches listed here—many the largest and most important in our land. "Go to Church in summer," they say, "just as you do in winter! Go to church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is reducing travel.

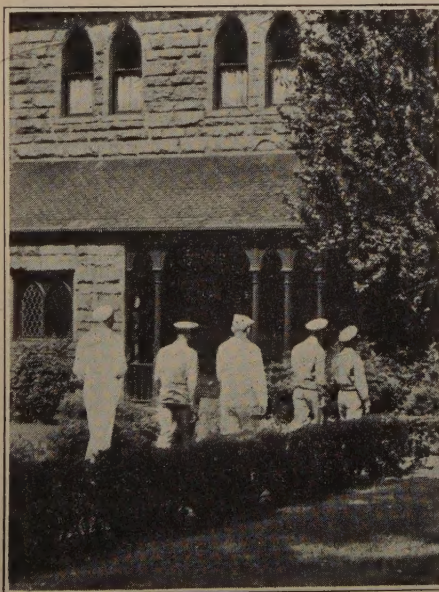
They urge you, then, to not fail in church attendance. And if you are unable enough to be able to visit away from your home city, they remind you that in every one of these great churches a visitor is always welcome!

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop; St. Luke's Church, 435 Peachtree St., Atlanta; J. Milton Richardson, Rector; Sun. 9 H.C.; 11 Morning Prayer & Sermon; Weekdays: 11 H.C.

CENTRAL NEW YORK—Rt. Rev. Malcolm E. Brady, D.D., Bishop; St. John's Church, Church & Davis Sts., Elmira; Frederick Henstridge, Rector; Sun. 8 & 11 A.M.; Tues. 7:30 A.M.; Wed. 8 & Holy Days: 9:30 A.M.

CHURCH, Genesee & Elizabeth Sts., Utica; Harold E. Sawyer, Rector; Rev. Ernest B. Smith, Curate; Sun. 8 H.C.; 11 Morning Prayer & H.C.; 4:30 Evening Prayer; Weekdays: H.C. Tues. & Thurs. at 10; Fri. at 7:30

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop; Church of the Atonement, 5749 Kenmore Avenue, Chicago 40; Rev. James Murchison Duncan, Rector; Rev. Alan Watts; Sun. 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.



AT GRACE CHURCH MADISON, WIS.

CHICAGO—Cont.

St. Paul's Church, 4945 S. Dorchester Ave., Chicago 15; Rev. H. Neville Tinker; Rev. W. C. R. Sheridan; Rev. Pierce Butler; Sun. 8, 9 H.C.; 11 Morning Prayer; Daily: 7 (M.P.), 7:15 (H.C.)

St. Luke's Church, Hinman & Lee, Evanston; Rev. Frederick L. Barry, D.D.; Sun. 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: Daily, 7:30, except Wed., 7 & 10

CONNECTICUT—Rt. Rev. Frederick G. Budlong, D.D., Bishop; Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Hartford; Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook; Sun. 8, 10:05, 11 & 8; Weekdays: H.C. Tues., Fri., & Sat. 8; Mon., Thurs. 9; Wed. 7 & 11. Noonday service daily 12:15-12:30

St. Mark's Church, New Britain; Rev. Reamer Kline, Rector; Every Sunday all summer: 8 H.C.; 11 A.M. Morning Service

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

All Saints' Church, Rehoboth Beach; Rev. Nelson Waite Rightmyer, A.M.; Sun. 8, 9:30, 11; Weekdays: 7:45, 8, 5; St. Peter's, Lewes, Sun. 9:30

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

St. Paul's Cathedral, 65 W. Division, Fond du Lac, Wis.; Very Rev. Edward Potter Sabin, Dean; Sun. H.C. 7:30 & 10; Wed. 9; Daily 7, at Convent, 101 East Division

(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

IDAHO—Rt. Rev. Frank A. Rhea, D.D., Bishop
St. Michael's Cathedral, 8th & State, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector;
Rev. W. James Marner, Canon
Sun.: 8 & 11

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers
daily (except Aug.): 10 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens,
D.D., Bishop; Rt. Rev. Robert Burton Gooden,
D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los
Angeles
Very Rev. F. Eric Bloy, Dean
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9,
Thurs. 10

St. Mary of the Angels, Hollywood's Little Church
Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

St. Paul's Church, 8th Ave. at C St., San Diego,
Calif.
Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne
Parker
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. &
Holy Days 10

LOUISIANA—Rt. Rev. John Long Jackson,
D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New
Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L.
Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D.,
Bishop

Grace and St. Peter's, Park Ave. & Monument St.,
Baltimore
Rev. Reginald Mallet, Rector
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Bal-
timore 10
Rev. Richard T. Loring; Rev. Roger A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed.,
Fri., and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul &
20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller;
Rev. H. L. Linley
Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat.
10; Tues., Fri. 7; Thurs. 8

MASSACHUSETTS—Rt. Rev. Henry Knox Sher-
rill, D.D., Bishop; Rt. Rev. Raymond Adams
Heron, D.D., Suffragan Bishop

Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.;
8 E.P. Weekdays: Wed. 11; Thurs. 7:30;
Saints' Days: 7:30 & 11

MICHIGAN—Rt. Rev. Frank W. Creighton,
D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd.,
Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday
Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins,
D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.
Rev. John O. Patterson, Rector; Rev. E. M. Lof-
strom
Sun.: 7:30 H.C.; 9:30 Parish Communion & Ser-
mon; 11 Choral Service & Sermon; Daily: 5
P.M.; Holy Days: 7:30 & 10

St. Mark's Church, Milwaukee
Rev. Killian Stimpson, D.D., Rector; Rev. Carl F.
Wilke
Sun.: H.C. & Sermon, 9:30 A.M.

NEBRASKA—Rt. Rev. Howard R. Brinker, D.D.,
Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha
Very Rev. Chilton Powell, Dean
Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Week-
days: H.C. Wed. 11:30; Thurs. 7:15; Inter-
cessions Wed. 12:10

NEW YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,
Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30 (also 9:15 Holy Days & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St.,
New York

Rev. Donald B. Aldrich, D.D., rector (on leave;
Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers,
Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York

Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays:
Thurs. & Saints' Days, 11 H.C.; Prayers daily
12-12:10

Church of Holy Trinity, 316 East 88th St., New
York

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 11 Morning Service & Sermon;
Wed.: 8 H.C.; Thurs.: 11 H.C.

Chapel of the Intercession, 155th St. and Broad-
way, New York

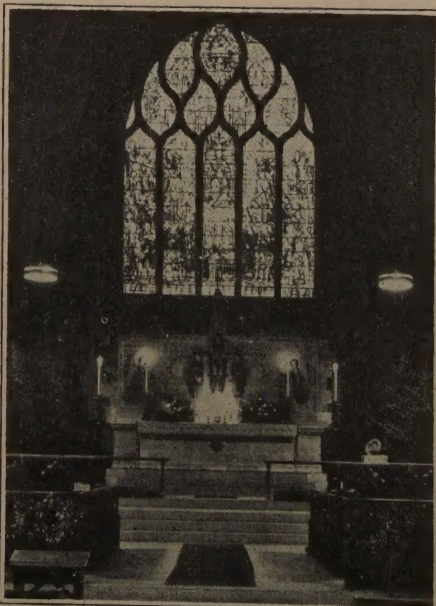
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,
5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St.,
New York 22

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning
Service and Sermon; Weekdays: Holy Com-
munion daily at 8 A.M.; Thurs. & Saints' Days
at 10:30 A.M. The Church is open daily for
prayer

St. James' Church, Madison Ave. at 71st St., New
York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and
Sermon. Weekdays: Holy Communion Wed.,
8 A.M. and Thurs., 12 M.



ST. MARK'S CHURCH
NEW BRITAIN, CONN.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and
Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 9, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St.,
York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30
Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Ch-
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (ex-
Saturdays), 3

St. Peter's Church, Peekskill, N. Y.

Rev. Dean R. Edwards, Rector
Sun.: 7:30 & 9:30 A.M.; Mon., Wed., &
9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.
Confessions: Sat. 4-5 & 7:30-8:30 P.M.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D.,
Bishop

Trinity Church, 501 S. Cincinnati, Tulsa

Rev. E. H. Eckel, jr., Rector
Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

PENNSYLVANIA—Rt. Rev. Oliver J. H.,
D.D., Bishop

St. Mark's Church, Locust St. between 16th
17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector;
Felix L. Cirlot, Ph.D.

Sun.: Holy Eucharist, 8 A.M.; Matins
A.M.; Sung Eucharist, 11 A.M.; Evening
er, 4 P.M.

Daily: Matins 7:15 A.M.; Holy Eucharist
A.M.; Evening Prayer & Intercessions
P.M.; Confessions: Saturdays 4 to 5 P.M. &
appointment

PITTSBURGH—Rt. Rev. Austin Pardue,
D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh

Rev. Dr. A. B. Kinsolving, 2d, Rector
H.C. every Sunday & Saints' Days at 8; First
of the month at 11; Morning Prayer & Ser-
11.

RHODE ISLAND—Rt. Rev. James De-
Perry, D.D.; Bishop; Rt. Rev. Granville
lord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.
Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11
cial Prayers for the Armed Forces; Holy D
7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler W.
D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway
Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 7
A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D.,
Bishop

St. Agnes' Church, 46 Que St., N.W., Washing-
ton

Rev. A. J. Dubois (on leave—U. S. Army);
William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benedic-
7:30. Mass daily: 7; Fri. 8 Holy Hour; C-
fessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter
Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.
E.P.; 1st Sun. of month, H.C. also at 8 P.
Thurs. 7:30; 11 H.C.

WEST TEXAS—Rt. Rev. Everett H. Jones, D.D.,
Bishop

St. Mark's Church, San Antonio, Texas

Rev. Thomas H. Wright, D.D., Rector; Rev.
Dunham Taylor; Rev. Henry B. Getz

Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

WESTERN NEBRASKA—Rt. Rev. Howard
Brinker, Bishop of Nebraska, Acting Bishop

St. Mark's Pro-Cathedral, Hastings, Nebr.

Very Rev. Nelson L. Chownhill, Dean

Sun.: 9 Holy Eucharist; 9:45 Church Sch-
Morning Service & Sermon. Wed. & Holy D
7 & 10 Eucharist